THE

UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 49. [Vol. IV.—10.] October, 1907. ONE PENNY.

AN AGED STALWART.

Mr. JOSEPH MARSHALL.

Born May 28th, 1824, at Bankhouse, Fulneck, Pudsey, near Leeds; parents, Moravian; attended the Moravian School and Chapel up to about 17 years of age; expelled for the offence of going to hear Mr. John Ellis, the father of the Rev. John Ellis, organiser of the West Yorkshire Unitarian Mission; joined the Congregationalists and regularly attended their Sunday School for about 3 years; when the Unitarians started in Pudsey, 1853-4, he joined them, and was the sixth Sunday School worker. The Unitarian Church originated as an amalgamation of Barkerite "Christian Brethren," with a new Unitarian Mission movement and some active members of the local Temperance Society. Mr Marshall has been a teacher in the Pudsey Unitarian Sunday School continuously from 1857 to 1895, when he retired through failing eyesight unable to see to read; he was treasurer of the Unitarian Church for 27 years, and an active member of its governing Committee for a much longer period. From seventeen years of age (1841) when the Mount Zion Methodist New Connexion Congregation near his home was rent in twain by the Barkerite split in that body, and onward, he was influenced by the Barkerism that was in the air, by the Chartist agitation, and by Owenism, for all these movements stirred up great local interest in the community in which he lived; and when Owenism had resulted in the Co-operative movement, it found in J.M. an ardent disciple. From 1861 to the present day he has been an active member of the local Co-operative Society, and has served on its committee for 24 years. For 60 years he has been a loyal adherent to the Temperance (Total Abstinence) cause, and he was many years a member of the Pudsey Mechanics' Institute. In politics he has always been an earnest Liberal, and was long an active worker in the local Liberal Association. Having become almost totally blind, so recently as last year he was operated upon for cataract, and with such success that his sight was restored so that he could indulge once more his love of newspaper and book reading. He is greatly respected by his fellow-townsmen of all sects and parties, and by all who know him, for his earnestness and sincerity, and his straightforwardness and uprightness of character. He has been a most faithful and devoted worker for our Unitarian cause, and now in his 84th year he is seen regularly in his place at chapel on Sundays, a fine example to the younger generations who worship with him, and he is regarded with much affection by his fellow church members. His mind is clear, his intelligence is quick and strong, and his interest in social questions and in reasonable religion is as keen as ever. Our Churches cannot measure how vast is the debt they owe to such stalwarts as he. They have kept the flag flying in darker days, but they walked in the Light, and the grandeur of humanity has been revealed to them and the Glory of God has shone upon their way.

What is Religion ?

Is it to go to church to-day,
To look devout and seem to pray,
And ere to-morrow's sun goes down
Be dealing slander through the town?

Does every sanctimonious face
Denote the certain reign of grace?
Does not a phiz that scowls at sin
Oft veil hypocrisy within?

Is it for sect and creed to fight?
To call our zeal the rule of right,
When what we wish is, at the best,
To see our church excel the rest.

Is it to wear the Christian dress
And love to all mankind profess;
To treat with scorn the humble poor,
And bar against them every door?

Oh no! religion means not this,
Its fruit more fair and sweeter is—
Its precept this: to others do
As you would have them do to you.

It grieves to hear an ill report,
And scorns with humble woes to sport;
Of others' deeds it speaks no ill,
But tells of good or else keeps still.

And does religion this impart?
Then may its influence fill my heart,
Oh, haste the blissful, joyful day
When all the earth may own its sway.

—BISHOP HEBER.

For All or None.

By the Author of "Randal's Principle."

CHAPTER VIII.

Will Smeeton was an optician. He had attended regular courses of instruction for years, and fully qualified himself by examination, and was considered quite skilful in his profession. He had recently opened a place of business for himself, and was succeeding quite satisfactorily in working up a good professional connection. His shop was in a busy thoroughfare, and the contents of the front window attracted the attention of many passers-by.

One day a middle-aged lady came to him to have her eyes tested and to obtain suitable eye-glasses. The glasses she was using had been recently procured in London, and caused her eyes to ache, so that she could not use them for much length of time without strain and discomfort.

Will tested the eyes and supplied suitable glasses. The lady was over on a visit from New Zealand. She left her old home in England in early life, and had now been for some months visiting old friends and scenes, and staying with relatives. And she was soon to return to her home away in the far Antipodes.

She liked her glasses so much that, before setting sail for New Zealand, she sent Will Smeeton a very appreciative letter, thanking him for the comfort and the satisfaction she experienced with them, and saying at the same time that she had recommended her English relatives and friends to go to him whenever they required to consult anyone about defective vision.

With an instinct for business enterprise, Will mounted this letter in a frame, under glass, marked it over the top with the words: "One of our latest testimonials," and put it in a prominent place in his shop window.

Not long afterwards he saw a man with his face close to the window, eagerly scanning Mrs. Holt's letter. There was something about the man which caused Will to watch him. He seemed to read the letter over and over again, then he would seem to be moving away, but came back and looked at the letter again.

His behaviour was strange, and he looked a strange character. His clothing was worn, untidy, and ragged. His hair was rough and uncombed. He had the appearance of a penniless tramp. At last he pulled out a pair of old spectacles and made a more keenly critical scrutiny of the document, then put the spectacles away again, dropped his head a little as if in deep meditation, and then actually moved away, and Will thought he had lost sight of him.

But a few minutes later the very man walked into the shop, and asked if he might be allowed to have a closer look "at that letter in the window."

Will said: "Certainly."

"Can you tell me, sir, where this lady lives?"

"No, I cannot."

"Do you mean that you will not? I have a very good reason for wanting to know."

"What reason?"

"Well, I think that lady was once a very dear friend of mine, and I should like to see her again if you could tell me where she is. Can't you tell me where she lives?"

"I cannot."

"Why can't you?"

"Because at present she is in a ship on the way back to New Zealand."

"New Zealand! Then it is the same. I knew the handwriting. Can you tell me more about her? Her name is 'Holt'; where did she stay when she was here?

"Now my man what right have you to ask me these questions? and what right have I to tell you? I don't think I ought to give information of this kind to any stranger who may happen to come in and ask for it. How do I know what your motives are? I might be doing something wrong to say anything whatever to you about this lady."

"Might you?" said the man. "Good heavens! If you only knew the whole story—why you'd give me that letter out of pity"—and he pressed the "testimonial" to his breast as if he would claim it as a precious possession.

"Oh, come now! that will not do. Give it to me. Remember it is not yours."

"Well, I suppose it isn't. But the name 'Cicely' caught my eye. And then I saw it was 'Cicely Holt,' and that made me uncertain, but the writing was exactly that of my Cis, that I felt sure it must be her's."

"Your 'Sis.' Do you think then that Mrs. Holt is your sister?" asked Will.

"Oh, no, not at all. She was more than a sister, and dearer. We were boy and girl together—playmates, and then sweethearts, and Cis became quite a young woman and I a young fellow of the same age, and there was an understanding between us that some day we should be married, and I loved the very ground she walked on. But one day I said some words to her about being too friendly with another young man. She resented it, and said I was jealous, and I flew into a passion, and said things I shouldn't have said, and she turned and left me. And some days after I tried to see her, and she refused to have anything more to do with me. I wrote to her, and at first she answered saying that it was all up between us, and that it was no use my writing, for if I did she would burn my letters and take no further notice, and in desperation I went right away from everybody and everywhere—in short, Mister, I went 'to the dogs,' for I didn't care what became of me, and I've done no good ever since. Ah, Mister! it's a long story and a sad one, and I've been a good-for-nothing vagabond caring for nobody, but the sight of her writing again went through me like an electric thrill, and stirred up all the old memories, and made me feel that I didn't know what I was doing."

"Well, my man, I'm very sorry for you. Are you sure this Cicely Holt is the same person?"

"My Cicely lived at the Bridge Farm, Hendle Heath, and her cousin lives there to-day."

"Did she?" asked Will. "Then it looks as if they are both the same person; for she was staying near Hendle Heath, when she came to this shop."

"Ah, I knew it was herself, I did. But that letter was written to you from London."

"Yes, it was just before she set sail."

"Will you give me her New Zealand address?"

"No, I'd rather not," said Will. But if you will give me your name and address I will contrive to let your know something more about her some time, if that will suit you."

"Thank you, sir. My name is Frank Lowry, and I've no regular address, but a line sent to me directed to my sister, Mrs. Copson, 23, Melford Square, Hendlesfield, will find me."

Little did Will Smeeton think that Frank Lowry was Ruth Colton's Uncle, and that Cicely Holt was his own aunt, otherwise the romance just narrated to him would have inspired him with keener interest than it did. The story impressed him chiefly as exemplifying the paralysing effect on conduct, in some cases, of love rejected and fondest hopes dashed to the ground. But surely this effect was a test of character—indicating weakness rather than strength. And yet Frank Lowry had something of the hero in him.

(To be continued.)

God is our Father, but our Father is God.

Two persons hesitate to accept the Fatherhood in its fulness who are neither biassed by spiritual pride nor are disloyal to Jesus. With one it is an ethical difficulty that stands in the way; he has a rooted suspicion that the assertion of God's Fatherhood means the denial of His authority, and that we should exchange the Holy One of Israel for a magnificent Eli. Certain advocates of Jesus' idea have themselves to blame for this misapprehension, since they have invested the "Holy Father" of Jesus, whose name is "hallowed," with a cloud of sickly sentiment, making him a God too weak to rule, too soft-hearted to punish. If this conception should obtain, Christianity would deserve to lose her hold on the conscience, and morality would have to fight for very existence. Jesus is not responsible for this helpless Deity, this pitiable descent from the God of the prophets. With Jesus, the Father was Lord of heaven and earth, who "seeth in secret," and holds the times in His hands, who has not only prepared the "many mansions," but also the cleansing fires of Gehenna. No judge is so omniscient as a father, no despot so absolute. The Father of the Sermon on the Mount is not less awful than the God of the Ten Words, nor is the conscience of St. John less strenuous than the conscience of Moses.

The second objection is practical, and carries much force, for it simply comes to this, that experience is a denial of the Fatherhood. One admires the Galilean dreamer with his Father-God, and his charming illustrations of the lilies and the birds; but this, one says, is an idyll, and life is real. What signs of paternal government can be found in the martyrdom of man from the first days of history to the last war, in the hideous sufferings of slavery, or in the equal miseries of great cities? With such a record before one, it is certainly open to argument that Jesus was too optimistic. Granted, but that does not close the question. With the record of His own life before one, it is not open to conclude that Jesus was wrong. He drank the bitterest cup; He suffered the shamefullest death, and yet reconciled the incalculable tragedy of His life with the love of His Father. Jesus did not regard suffering as that contradiction of love; it was one of its methods. When Jesus said Father on the Cross, it may have been a pathetic delusion; if so, it was the delusion of him who of all the race knew God best.

JOHN WATSON, D.D.

The best electricity is a noble faith; the brightest star, a glorious hope; the grandest sun, an infinite love.—S.W.S.

A Remarkable Post-Card.

A remarkable postcard has just come into my possession. It is a theological curiosity. If only there were a museum for the exhibition of queer specimens of Evangelical Pharisaism, this particular example would be worthy a conspicuous position in a prominent glass case.

It was written by a professing Christian, but it is anti-Christian in spirit and in its expression of opinion. The writer styled himself "The London Evangelist," meaning no doubt an Evangelist for the Gospel of Christ; but it is evident that he did not understand the Gospel, that he did not know what the Gospel means, that he was quite ignorant as to what Christianity is.

A Methodist Bazaar was to be held at B———, and the various Sunday schools in the town were invited each to appoint a scholar to attend the bazaar on the "Children's Day" and bring from their respective schools a kindly greeting, and, if possible, a gift of money. The Methodist minister called on the Unitarian minister, and said he would be specially pleased if the Unitarians would appoint a scholar to attend. So a scholar was appointed, and 5s. voted from the school funds. In the Bazaar Handbook the names of the schools to be represented were given, and, in consequence, this "London Evangelist" sent the postcard to the Methodist minister, informing him that he would not attend. And it was worded in the following condemnatory terms: —

DEAR SIR,

Had promised to attend Bazaar—but on reading the circular respecting same find that you allow *infidel* Unitarians to assist in the good work.

☛ This is both a sin and a crime according to God's own Word (*read* 1 John, 2c, 21/22/23, *and* 2 Cor., 6/14, *and* 1 Thess., 2/13), therefore I cannot help or approve of sin by believers.

Respectfully yours,
HENRI H.

The card was impressed with an oval rubber stamp, which read: "HENRI HARDING—the London Evangelist—Read Philippians 1-21"—and it was addressed and sent through the post to the Methodist minister, with name and address in full.

"You allow 'infidel Unitarians' to assist." Mark the word "allow." Is it likely that the Unitarian would be assisting except by invitation? In any case, the Unitarian help must have been very acceptable. Such a thing as forcing help upon the Methodists is not conceivable. Hence "allow" is quite out of place. And would it be possible to prevent Unitarians from assisting in other ways—as purchasers, for example? Would not their money be as good and as acceptable as any other?

And "infidel" Unitarian, too. No doubt the Wesleyan lines:

"The Unitarian fiend expel,
And drive his doctrine back to hell!"

express the feelings of this "Evangelist" most satisfactorily. But "infidel" to what? To moral principle? Are they less honest than this Evangelist? Are they not as faithful in all human relationships as he is? Are they not as good to their neighbours? Is it not admitted by all people that Unitarians are in no way inferior to other professing Christians in goodness of life and character?

But "Evangelist" does not mean that at all. Such matters do not count with him or in his creed. Good conduct, righteousness of life, are to him nothing more than "filthy rags," and do not equal the weight of a feather in turning the balance in favour of salvation, even though Jesus did put his greatest emphasis on conduct, saying: "He that DOETH the will of my Father shall enter into the kingdom of heaven"; "Go thou and DO likewise!" "Love your enemies! DO good to those who hate you!" Is not the whole Gospel good news about conduct and living the good life and becoming perfect as our Father is perfect? "Infidel" to what, then? Why, surely, to this Evangelist's particular creed.

And what a creed, too! God loves the few saints, and hates for ever and ever all the unsaved sinners. Because Adam sinned, the whole world was under God's hatred, God's curse. But this God repented, and sent God the Son in the flesh, in the form of Jesus Christ, to make of himself a substitutionary sacrifice as an atonement for all the sins of the whole world, to bear the punishment for the sins of all men—in order to take away the wrath and hate of God the Father—to lift the curse of Adam from mankind—from those who accept this substitute. And only those who believe this can be saved. All who fail to accept this atonement will go to hell and remain under the curse and hatred of God for ever and ever. Man is vile, naturally depraved, corrupt, and totally evil in his inclinations, having no power to be good or do good. There is no hope for him except by the purchase of God's favour through the atoning sacrifice of Jesus on the cross—the innocent suffering for the "guilty." Those only who have this belief in Christ, and therefore those only who have it through a knowledge of Christ and this account of him—none before Christ or since who never heard of him—can be saved. This is his creed, by which it is certain, to this Evangelist, that all the generations before Christ in all parts of the world, of every nation, who never heard of him—and all people outside of Christendom since who never heard of him, as well as all in Christendom who have never accepted this creed—will be under God's curse and hatred everlastingly, tortured and tormented in the agonies of hell through all eternity.

Unitarians are "infidel" to that, which means they will not believe that, which also means that they believe so much more in God's love that they cannot believe in God's hate. Who are the UNBELIEVERS? Surely the Evangelists who refuse

to believe that there is no curse of God; who will not believe that God loves the unsaved sinners beyond the grave; who deny that heathens, pagans, and gentiles, who could never come to God "through Christ" can be beloved and saved of God. They and all like them, so ready to fling the word "infidel" at Unitarians, who reject that horrible creed—are the real unbelievers, and if by "infidel" they mean "unbelief," then they are the true "infidels" from the Christian Gospel of Jesus.

Is it a "sin" and a "crime," according to God's own word, that Unitarians should be allowed to assist in good work? We are told that it is. At least, the Methodist minister was told so. And what is the evidence? and what the proof? Read I. John ii., 21-2-3. In these verses we are told that "no lie is of the truth," and that "the liar" is "he that denieth that Jesus is the Christ," and that "the anti-Christ" is "he that denieth the Father and the Son," that "Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also." This is to show that Unitarians are unbelievers. And then follows a reference to II. Cor. vi., 14: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light and darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols?" And lastly there is a reference to I. Thess. ii., 13, where it is said: "When ye received the word of God—ye received it not as the word of men, but as it is in truth, the word of God."

But there is no evidence in these references that it is a "sin" for any professing Christians to be yoked with unbelievers, even if it were true that Unitarians are such. There is nothing said that it is a "crime." It is just a question of wisdom or policy. The writer of the epistle—no doubt Paul himself—simply gives advice to the Christians of Corinth. And this advice is not "the word of God," it is just the word of man, Paul the apostle. He does not say it is either a "sin" or a "crime" to have fellowship with unbelievers. If he did, he would be condemning himself, for he went amongst gentiles to convert them from their unbelief. And did not Jesus eat with "publicans and sinners," and with unbelieving Pharisees? So "Evangelist" states what is manifestly untrue when he says it is a "sin" and a "crime" according to these New Testament texts, for they declare nothing of the kind. As evidence that Unitarians are unbelievers, he certainly felt sure he was right in referring to I. John ii., 21-3. But he was quite wrong. Unitarians do not deny that Jesus was the Christ; they do not deny the Father, nor do they deny the Son; and therefore the Unitarian is neither the "liar" spoken of, nor is he "the antichrist." What Unitarians do deny is: that Jesus was the God, that he was God the Son. They never deny tnat he was the son of God. And in their belief that Jesus was not God the Son, they are in agreement with what Jesus himself so plainly said in praying to the Father: "This is life eternal, that they might know thee the only true God"—and also with Paul's own words: "To us there is but one God the Father." But "Evangelist," who, in opposition both to Jesus and Paul, believes that Jesus was God, is surely against Christ, is himself therefore "antichrist." And concerning I. Thess. ii., 13, it contains nothing to show what is meant by "the word of God" only that what was in truth the word of God, was received as the word of God. But this reference was evidently quoted to the Methodist minister to convince him that John's word in I. John ii., 21-3, and Paul's word in II. Cor. iv., 14, were both God's word, and must be received as such, for which there is no justification.

Unitarians, as much as any, accept God's word when they see it. But they do not accept everything that any man chooses to say is God's word—whether that man be "Evangelist" or even the apostles Paul or John. They follow the instruction of Jesus, who said: "Why even of yourselves judge ye not what is right?" and when they see by evidence and reason that any word is the truth, they readily accept it as the word of God, for they believe all TRUTH to be God's word, wherever found and no matter from whom or whence it may come. But they will not allow any orthodox evangelists to palm orthodox quackery upon them for the real thing.

This postcard is only another indication of the utter ignorance of the real Gospel so widespread amongst orthodox people. Orthodox divines and scholars are slowly discovering that all the distinctive doctrines of their churches have been based upon such ignorance, and consequently they are dropping them one by one. They write books to show that orthodox views of the Bible must undergo a change, that belief in "Eternal Torments" must go, that the old view of the "Atonement" must make way for a better. And in all these movements away from the old doctrines, they appropriate more and more Unitarianism because they see it is real Christianity.

But the postcard is also a revelation of awful narrowness and bigotry—not only as against Unitarians, but as regards the Methodists who accepted Unitarian help—for it even stigmatises them as sinners and criminals. Could Pharisaism any farther go?—Ed.

Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows broad as truth itself,
And high as God.

—Ella Wheeler Wilcox.

"I will tell you what to hate. Hate hypocrisy, hate cant, hate intolerance, oppression, injustice, Pharisaism; hate them as Christ hated them—with a deep, abiding, God-like hatred.—F. W. Robertson.

Literature.

"The Religious Ideas," by the late William Johnson Fox, M.P., with a brief sketch of his life.—6d. net. Essex Hall, Essex-street, London.

Sixty years ago William Johnson Fox was one of the best known men in England. He was the "orator" of the Anti-Corn-Law struggle by the side of Cobden and Bright. Even John Bright himself said that his speeches "were far the most eloquent contributions made to that great national debate," and Guizot said they "gave a philosophical character to the agitation" and quotes them as the most finished examples of oratory which that conflict produced. Though still the Unitarian Minister of South Place Chapel, Finsbury, he had just been elected M.P. for Oldham. These fifteen lectures on "The Religious Ideas" were delivered by him at South Place Chapel, in the winter of 1848-9. He continued his ministry at this chapel till 1852, was M.P. for Oldham up to 1863, and died in June, 1864, aged 78 years.

It is remarkable that these lectures, delivered at such a time, should be so free from orthodox leanings, and from the conservatism of that day Unitarians. Theologically, Fox occupied much the same position as his American contemporary, Theodore Parker. He preached the immanence of God in man and in all things; the naturalness of religion, as based in human nature; the universal reign of law as opposed to the conventional notion of miracle; the doctrine of development; the eternal and enduring elements of religion as distinguished from its transient modes; and subjected all matters of belief to the test of reason, conscience, and experience. He was like Parker in advance of most of the Unitarians of his time, but his ideas fairly represent the Unitarianism of to-day. Fox had been reared in Calvinism, trained for the orthodox pulpit, entered the ministry of the Independents, and was converted to Unitarianism. In publishing this volume of over 200 pages at the low price of sixpence, the British and Foreign Unitarian Association are not only increasing their own effective propaganda, but making accessible to many, a book eminently worthy of the widest circulation. The promoters of a system of purely secular education in our public schools instead of that which is sectarian, may find their case well put in the chapter on "Education," and that of the advocates of disestablishment of the Church from State control has strong representation in the lecture entitled "Political Establishment." Including treatment of such subjects as "God," "Redemption," "Heaven," "Human Immortality," "Christianity," "The Religion of Humanity," and others, the enduring foundations of Religion are effectively disclosed, and to any religious inquirer the book is certain to be helpful. Mr. Fox is radical, but strongly affirmative. He says that.—

> "No Church claiming a continuity of miraculous powers can stand against anything like freedom of discussion and open thought, and a literature which bears the impress of those qualities." (p.13).

> "Geology has deprived Christianity of some doctrines, astronomy of others. The one has incontestably refuted the notion that death came into the world in consequence of the transgression of Adam; the other has demolished the old picture of a local heaven." (p.149).

> "Let us rejoice in such a view of religion, which calls upon us for no base submission to that at which 'reason stands aghast, and faith herself is half confounded'; but appeals only to our best powers, is in harmony with our brightest prospects, and tends to make man worthy of the position that he occupies on earth, and not unworthy of having in him a principle of enduring life, for which yet ampler spheres, and nobler occupations and enjoyments, are provided." (p.33).

We urge our readers to secure the book for themselves.

"Bible Testimony Against Flesh Eating," by William Harrison, Treasurer and Vice-President of the Vegetarian Society. 2d., the Vegetarian Society, 257, Deansgate, Manchester.

No doubt many of Mr. Harrison's fellow Unitarians who are flesh-eaters will be interested in perusing this his latest pamphlet in the cause for which he is such a strenuous advocate. To all who value what the Bible says, and especially to orthodox Christians who regard words of the Scriptures as having divine authority, these pages may contain many surprises. It will be a revelation that the Bible is so strong against flesh-food. While a fairly large proportion of the passages quoted express this, others which make no mention of flesh-meat emphatically favour a non-flesh diet. The thirty pages of quotations here supplied furnish a strong case on the side of the Vegetarian. But Mr. Harrison frankly confesses that "If we read the Bible with preconceived ideas we can get support from it for almost any theory"; and he further states that, "Many who use the flesh of animals for food strongly cling to the sanction they believe the Bible gives for this habit, as did those who believed in slavery and polygamy; but we now unhesitatingly reject such conclusions. The consumer of alcohol also claims that drug as being favoured by the Bible, but many of us hold that this view is incorrect."

But is a non-flesh diet "divinely appointed," and a "God given ordination," just because it is found so in the Bible, any more than the slavery and polygamy are? If it is "divinely appointed" it is so rather in the nature of things, whether the Bible says so or not. Mr. Harrison would not admit that everything the Bible enjoins is therefore God ordained, or is therefore God's own word.

But to inquirers on the subject, and especially to such as settle matters very much by reference to Biblical authority this tract is certain to be of great use.

True Temperance is not "moderation in all things," but (1) total abstinence from things evil, (2) moderate use of things good, (3) whole-souled love of things best.—S.W.S.

Religion for Young People.

By the Rev. J. A. PEARSON.

SIN AND SALVATION.

Salvation is a matter commonly associated very closely with the person of Jesus. We are told that he died in order to secure salvation for men. It used to be said his death was for the sake of the elect, those set apart to enjoy the benefit; now there is a tendency to say that he died for all. When "simultaneous missions" were being held in English towns, under the auspices of the Evangelical Free Church Council it was stated that "This Mission is intended to bring home to the people of this town the reality of the gospel of our Lord and Saviour Jesus Christ, and his sacrifice for the sins of the whole world." But there is a variety of opinion upon this point. Only the other day, for example, one of the Suffragan Bishops of Manchester, speaking at a service in connection with the Bishop's Mission on the sands at Blackpool, spoke of Jesus as the only means of approach to God. There were, he said, vast numbers of heathens who were shut out from God, and it was a terrible thing for any man to be shut out from God. Every intelligent person wished to be at one with God. but his sins were such that he was shut out from God. For such persons there was one way of approach to God, and only one—Jesus. He, the Suffragan Bishop, had been in the Pacific Ocean, where there were atolls, coral islands each containing a central lagoon to which there was only one entrance. So the church had the true doctrine of God to whom there was only one means of access and that was Jesus Christ, who had given himself a sacrifice that all might come to God.

I listened to his lordship with amazement. Many whom I know as Christians hold no such doctrine as that, nor can they believe or teach that Jesus is the only way of approach. Even those who took part in that Simultaneous Mission and sang:

"I do believe and will believe
That Jesus died for me,
That on the cross he shed his blood
From sin to set me free."

allowed it to be thought that Jesus died for all. If he is the way for all, both those who lived before his time or since, and those who never heard of him, what is the use of talking about the heathen and of the heathen being shut out from God?

Salvation is said to be the saving of man from the power and penalty of sin. Is any one who believes in Jesus Christ saved from the penalty of sin? Obviously not upon earth, and certainly not in England where those judged guilty of breaking the law are made to pay a penalty. If sin happens to be of such a nature that the law of the land cannot be invoked, it is felt that conscience will have to be dealt with. Believe in Jesus, accept his teaching, live your life upon his principles, and it will not free you from the penalty of past sin immediately. You have to pay the price of your experience; but, adopting the principles of Jesus, and living the life as you honestly believe he would have had you live it, you will be lifted up above your past and rise to nobler ideals and practice. This is to be saved from the power of sin, and comes from acting on the advice said to have been given by Jesus, viz.: "Go and sin no more."

A Unitarian Chapel.

This Chapel, taking the place of an earlier one, was built in 1753. It was entrusted and dedicated simply "To the Worship of Almighty God." In time the congregation became Unitarian, but its "Open Trust" has never been violated, neither Minister nor People being required to subscribe to any declaration of Faith or Creed.

The Chapel affords, therefore, a place of meeting for all who desire worship without the narrowing influences of dogma, who wish to see the principles of the Gospels applied to the relations of personal life and public affairs, leaving Faith free to broaden with the ages.

This explanation is offered in the belief that much misconception exists as to what is meant by the name Unitarian, which, by some is thought to signify heterodox notions of a most negative type, by others as a blighting and deadly heresy; whereas, it is a presentation of the sublime ideas of "The Fatherhood of God," "The Brotherhood of Man," "The Leadership of Jesus," "Salvation by Character," and "Progress of Man and Humanity Onward and Upward for Ever."

Feeling assured that there is a large number of people who are in agreement with the free spirit and practical aims of this position, a cordial invitation is extended to our fellow citizens.

—From a Circular, Trim Street Chapel, Bath.

The whole universe of matter is a mundane psalm to celebrate the reign of Power, Law, and Mind . . . in all this I see the loveliness of the Infinite Father and the Infinite Mother.—Theodore Parker.

Many loved truth, and lavished life's best oil
Amid the dust of books to find her,
Content at last for guerdon of their toil,
With the cast mantle she hath left behind her.
Many in sad faith sought for her;
Many with crossed hands sighed for her;
But these our brothers fought for her,
At life's dear peril wrought for her,
So loved her that they died for her,
Tasting the raptured fleetness
Of her divine completeness:
Their higher instinct knew
Those serve her best who to themselves are true,
And what they dare to dream of dare to do.

—J. R. Lowell.

Postal Mission Work.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

The month of October will find Postal Mission Workers busy, preparing for the winter's work. The C.P.M. received so many applications for literature during spring and early summer through advertisement in the "Christian Commonwealth" (the Rev. R. J. Campbell's organ) that it has been quite difficult to cope with the correspondence. Many of these correspondents find themselves in sympathy with Unitarians on many points, and have gladly availed themselves of the opportunity of reading the works of Channing, Martineau, Stopford Brooke, Savage and others. But it is only a small minority who hold these enlightened views, as is shown by the communications we receive from those applying for literature through less enlightened channels than those of the "Christian Commonwealth." Many are surprised that there is any question concerning the truth of Bible infallibility, Eternal Punishment, the Incarnation, the Atonement, and they have to go through much earnest thought and some travail of spirit before they can emerge into a higher faith. Perhaps few realise how much persecution, sacrifice and suffering those go through who openly declare themselves Unitarians. Many instances come before us of loss of position, loss of friends, and strong opposition from relatives. One instance was that of two brothers who had to leave home on account of their Unitarian convictions. I quote here passages from some of their very interesting letters. They also exemplify the strong aspirations of a higher morality which conversion to Unitarianism often brings:

> "I feel deeply thankful for the use of the book. I do not feel able to tell you more about what I think of it now: When I tell you that myself and brother, through owning up to be, and meaning to be Unitarians, have got to leave home, you will sympathise with us.
>
> Never till now did I understand the meaning of Christ's words about leaving brothers and sisters, also parents for his sake.
>
> I would like to hear from you again when I write for the next book.
>
> I avoid argument, but when forced into it, I speak straight what I feel to be the truth.
>
> I am returning Channing's "Perfect Life" which I have read with interest, but to do it all, to believe it and especially to act upon it, almost makes one groan under the apparent burden it brings. At the same time one can feel so to speak, the comforting influence of the sunshine that always follows a storm, more often than not, a long time before the storm passes
>
> I am inclined to stop and ask myself questions —am I really good?—for to be good as I understand to be good, seems to be continually getting me into what would seem unpleasantness: but then I feel I am good. . . I know I am not as good as I might be, sometimes perhaps through fear, perhaps doubt, and sometimes not being able to understand as clearly as I might.
>
> To become a Unitarian intellectually and stop there would perhaps not make it so very bad, but I confess such people are as bad as any other sort, but—to become a religious Unitarian makes the difference. I have seen amongst the Unitarian affirmations something to this effect "SALVATION BY CHARACTER." THAT is where it makes the difference: When people are religious in what they DO, and not so much in what they believe, they really do RISE FROM THE DEAD.
>
> Religion to myself is PRACTICE, a carrying of it out into daily life, and all the little things connected with it: whether it be household matters, transactions of business, or not being idle, slovenly and careless. What is more it is not sufficient to be so ONESELF, that seems enough to a great many people, but it seems to me it is ones duty to try and make OTHERS so. This is where I meet my trouble. If I did not bother anyone else it would be all right. It is when one tries to make other people, men and women, religious and all that is good that one gets into trouble. If I am doing right I can put up with all the trouble it brings.
>
> Some say you should excuse a fault and take no notice of it; but my firm belief is that because well-meaning people have taken no notice, and because they have made heaps of excuses, such imperfections go on, and will go on for ever. It wants people who can stand to their convictions, and can have fierce battles. The wolves need fetching out of their sheep's clothing. They are just as much wolves there as anywhere else. Sunday chapel-goers, palming themselves off as real christians, but are week-day devils, NEED exposure. More Christians are needed, who are not afraid, to whip them out of wrong places or false positions.
>
> You will be tired of reading my thoughts. They are costing me much. I had not been a Unitarian nine months before I had to leave home, and now my troubles are pretty thick. What book do you think I had better read? I should like one that would make me feel intensely God's love to us all."

It cannot be repeated too often that what is called orthodox theology is, in fact, an immense misunderstanding of the Bible, due to the junction of a talent for abstruse reasoning with much literary inexperience.—Matthew Arnold.

"Above the generations
The lovely prophets rise—
The truth flings dawn and day star
Within their glowing eyes;
From heart to heart it brightens,
It draweth ever nigh,
Till it crowneth all men thinking,
By and by."

Notes and News.

AN OFFER to Sunday Scholars: Bound Vols. II. and III. of "Unity" with detailed index, will be given to any scholar under 18 years of age in any Sunday School, who sends the Editor the best and briefest statement of any one of the following subjects:—

(1) Unitarian Principles.
(2) Doctrinal teaching of one of the following:—
  (a) The Prodigal Son.
  (b) Labourers in vineyard (Matt. xx. 1-17).
  (c) Rich Man and Lazarus.
  (d) New wine and old bottles.
  (e) The Lost sheep.
(3) Atonement. (4) Judgment Day.
(5) Right view of the Bible. (6) —— of Salvation.

Not less than 10 papers must be sent in on any one subject, to consist of 100 words and not more than 400; name and address, and also name of school, must be given; and on 10 papers from any one school a separate award will be given.

WANTED! by the Editor, three copies of "Unity," Vol. I., now out of print. Original price (and postage) given if in good condition.

Mrs. Timmins, widow of the late Rev. Thos. Timmins, the "Apostle of Mercy" (founder "Band of Mercy" movement), has been conducting the services at Portsmouth (High Street).

"It is but just to say of the Unitarians that they have done more to popularise the great thought of the Unity of all things in God than any other branch of the Christian Church."—(Rev. K. C. Anderson, Congregationalist).

Members of Unitarian churches, with few exceptions, have but little idea of the immense influence now being exerted by our Van Mission and Postal Missions.

The International Unitarian Congress in Boston, U.S.A., is now over, and most of the English ministers and delegates who attended will be at home again this month with much to tell of their experiences.

"Great meetings" are reported repeatedly in connection with the Van Mission. Judging from the latest news, up to the date of the Editor's departure to America, and from all previous accounts, the need for this open-air propaganda in summer is urgent and imperative—everywhere. Is there not as great need for some kind of indoor propaganda, too, all through the winter? Mr. Spedding and his helpers have done splendidly, and are to be congratulated, but only the fringe of the work has been touched as yet. While the harvest awaiting us is truly great, the labourers are, in comparison to the need, insignificantly too few.

Dr. Tudor Jones is doing most successful work at Wellington and other places in New Zealand. "New investigations concerning Jesus and Christianity," "The New Movement in Theology," "My Pilgrimage from Calvinism to Unitarianism," are titles of his lectures which have been drawing large audiences, which have responded eagerly to the opportunity of putting questions after each lecture.

BAZAAR BANK.—One of the events at Kidderminster in October will be a Bazaar or Sale of Work. In order to make that a success a bazaar bank was instituted, with Mrs. Dyson, Miss Newell, Miss Stirzaker, and Miss Barratt as bankers. The system works as follows:—A bank book is bought for one penny, a sum of money is handed to the bankers by every depositor each week (if possible.) The bankers write the amount in the book, and goods to the value of the amount saved can be purchased at the bazaar. Nearly 100 books have already been issued, and all friends desiring to join the bank are asked to give their names to one of the bankers not later than Sunday, 30th June, in order that a fresh supply of books may be ordered from the printer. Miss Stirzaker (the secretary) says: "If you wish the bazaar to be a success, deposit your money in the bank."

It has been resolved by the Eastern Unitarian Union that an Eastern Sunday School Association shall be established for our Sunday Schools of the Eastern Counties.

Mr. John Harrison, of London, has again been urging the claims of the Unitarian ministry upon our people. He says: "After our ministers have received expensive training, all that is offered them in most cases is the stipend paid to a second-rate clerk in a commercial house; and the minister out of his slender means is expected to keep up appearances and incur expenses which, under no circumstances, could be demanded from a clerk."

"There is in the very name (Unitarian) the emblem of Unity. . . . All thought is tending in the direction of Unity. It is clear that scientific teaching is supporting the search after Unity, the unity of consciousness one with the other. . . . They (the Unitarians) are coming more and more into the sense that they are one, and are working through their smaller societies into the larger society of humanity." —(Rev. J. H. Belcher.)

The Rev. J. M. Lloyd Thomas is reported as saying that "'Orthodox friends envy the Unitarians their freedom, their free and open fellowship."

On the testimony of the newly-elected President of the United Methodist Free Church, the Rev. William Barnes, of Pudsey, the Unitarian Church is the broadest Church in the world. In his presidential address he said: "The minister who no longer holds the vital doctrines of a denomination should resign. . . . It is distinctly immoral and intolerable for a minister to receive the pay of a denomination and proceed to destroy its faith. The broadest Church in the world would not tolerate that. If a Unitarian minister became a Trinitarian and preached Unitarianism, it would not be permitted."—Evidently a hit at some "New Theology" men.

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